

1. Open the Word of Truth to Acts 28:15. We are studying Paul's journey to Rome. Before we continue our Bible study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
2. Last week I exegeted in part verse fifteen and when time expired I was about to analyze the phrase "as far as Appii forum."
3. Before we resume that study, I want us to take a look at a map of the journey to Rome and then review an expanded translation of Acts 28:11-14.



**Acts 28:11** Now after three months we put out to sea in an Alexandrian grain ship which had wintered on the island; the vessel sailed under the ensign of Castor and Pollux, sons of Jupiter.

**Acts 28:12** After landing at Syracuse the ship's captain decided to remain in port for three days hoping for favorable winds,

**Acts 28:13** and from Syracuse, with some difficulty we made our way north arriving on the southern tip of Italy at the city of Rhegium. And the next day a gentle wind from the south began to blow so the captain after conferring with the Centurion decided we should begin our journey north to the bay of Naples and the city of Puteoli,

**Acts 28:14** there at Puteoli we found several brothers and sisters in Christ who graciously invited us to spend the week with them; and after spending

## **the week in Puteoli we began the long walk to Rome.**

4. So far we have exegeted that portion of verse fifteen which in the KJV has been rendered "*And from thence, when the brethren heard of us, they came to meet us ...*" noting it might better be translated "**Now when the brothers and sisters in Christ heard of Paul's coming and all the things that had happened to him, they left the city and came to meet him ...**"

5. The entire verse has been translated in the KJV.

### KJV-New Sentence

Acts 28:15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

6. News of Paul's approach reached Rome during his seven days at Puteoli. Christian brethren came down the Appian Way to meet Paul and Luke and to accompany them back to the city.

7. And now for the phrase "as far as Appii Forum."

AS FAR AS APPII FORUM, **αχρι Αππιου Φορου**

1. **Achri Appiou Phorou** is better "as far as the Appii Forum ..."

2. **Achri** is an adverb followed by an indeclinable proper noun **Appou Phorou**.

3. **Achri** is often translated "until, to, unto, as far as" or "during."

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And knew not "**until**" the flood came, and took them all away; so shall also the coming of the Son of man be.

Gal 4:19 My dear children, for whom I am again in the pains of childbirth "**until**" Christ is formed in you,

Gal 4:20 how I wish I could be with you now and change my tone, because I am perplexed about you!

2Co 10:12 We do not dare to classify or compare ourselves with some who commend themselves. When they measure themselves by themselves and compare themselves with themselves, they are not wise.

2Co 10:13 We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us, a field that reaches even to you.

2Co 10:14 We are not going too far in our boasting, as would be the case if we had not come to you, for we did get "**as far as**" you with the gospel of Christ.

2Co 10:15 Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand,

Wycliffe has commented as follows regarding these verses: "Paul would not become a member of the society of self-approved scholars as had visited Corinth. Such men (1) commend themselves, (2) measure themselves by themselves and (3) lack wisdom. The apostle had no use for the "all scholars are agreed" fetish."

4. Let me give you a few points about the Appii Forum.

5. The Forum of Appius is some forty-three miles from Rome, and Three Taverns is about ten miles nearer. Both were stopping places on the Appian Way, with inns where travelers might lodge.

6. The Appii Forum is called in the RV "The Forum of Appius." It is today called "Foro Appio." Appii Forum was one of two commercial stations between Puteoli and Rome.

7. Inscriptions have been found at the Appii Forum. One such inscription apparently from the Emperor Nerva states explicitly that he visited the Forum of Appius. In the same vicinity a milestone was discovered which indicated that ancient Appii Forum was located 43 Roman miles (c. 40 English miles) from Rome.

8. The place itself was named after the censor, Appius Claudius Caecus, who also initiated (c. 312 B.C.) the famous Appian Way as well as the aqueduct named in his honor.

9. Pliny mentions Appii Forum among the towns of Latium. The historian Strabo says that a mule-operated canal cut through the Pontine marshes and ran parallel to the road, which was especially used by travelers at night.

10. Horace in his book entitled *Satires* describes the activity of its boatmen and travelers. "The marshes nearby then added to the tedium of its life since mosquitoes and other insects were spawned there in great numbers."

11. Horace complains, "The waters about the town were bad, its rooms were crowded and expensive, and travelers could not sleep because of the noise of frogs and the sting of mosquitoes."

12. Given the condition of the Appii facility, It is easy to understand how much Paul needed encouragement from his Christian brethren.

13. And now for the phrase "and the three taverns."

AND THE THREE TAVERNS και τρεις ταβερναι

1. **Kai Treis Tabernai** is literally translated "and the three taverns ..." or better "while others stopped at the Three Taverns ..."
2. **Kai** is a conjunction used as a simple connective; next follows the cardinal number **Treis** and the noun **Tabernai** declined as a genitive plural.
3. The Inn at Three Taverns was often used by travelers to rest for the evening. There was also an eating establishment located at the tavern.
4. Now let's again see how our verse looks so far by way of an expanded translation.

**Acts 28:15 Now when the brothers and sisters in Christ heard of Paul's coming and all the things that had happened to him, they left the city and came to meet him as far as the Appii Forum, however, several in the party remained at the Inn at Three Taverns ...**

5. Now for Paul's reaction and the phrase "whom when Paul saw."

WHOM WHEN PAUL SAW ος ο Παυλος οραω

1. **Hos Ho Paulos Horao** is better translated "when Paul saw his Christian friends ..."
2. **Hos** is a relative pronoun declined as an accusative plural followed by the monadic proper noun **Paulos**, declined as a nominative singular and the verb **Horao**, parsed as an aorist active participle.
3. There are two basic words found in the New Testament for seeing. The one used here is **Horao** meaning to see panoramically and the other **Blepo** means to see up close as one would look at reading material.

3.1 Clearly Paul takes note of the Christians who had arrived from Rome to meet him. **Horao** is often found in the New Testament.

Joh 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:37 And Jesus said unto him, Thou "**hast**" both "**seen**" him, and it is he that talketh with thee.

1Pe 1:8 Whom having not seen, ye love; in whom, though now "**ye see**" him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now "**we see**" not yet all things put under him.

1Jo 1:1 That which was from the beginning, which we have heard, which we "**have seen**" with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1Jo 1:2 (For the life was manifested, and "**we have seen**" it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Jo 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

1Jo 1:4 And these things write we unto you, that your joy may be full.

3.2 There is a metaphorical use of **Horao** found in Scripture. For example perception or heeding is often expressed with the verb **Horao**.

Mat 18:10 "**Take heed**" that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Acts 8:20 But Peter said unto Simon the Sorcerer, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Acts 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Acts 8:22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Acts 8:23 For "**I perceive**" that thou art in the gall of bitterness, and in the bond of iniquity.

Acts 8:24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

4. And now for the phrase "he thanked God."

HE THANKED GOD ΕΥΧΑΡΙΣΤΕΩ Ο ΘΕΟΣ

1. **Eucharisteo Ho Theos** is well translated "he thanked God ..."

2. **Eucharisteo** is a verb parsed as an aorist active participle followed by the monadic noun **Theos**, declined as a dative singular.

3. **Eucharisteo** means "to give thanks, to be thankful, to thank someone" or "thanksgiving." I want to give you four uses found elsewhere in Scripture.

Mat 15:36 And he took the seven loaves and the fishes, and "**gave thanks**," and brake them, and gave to his disciples, and the disciples to the multitude.

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither "**were thankful**;" but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,  
Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.  
Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

1Co 1:14 I "**thank God**" that I baptized none of you, but Crispus and Gaius;  
1Co 1:15 Lest any should say that I had baptized in mine own name.  
1Co 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.  
1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

2Th 2:13 But we are bound to "**give thanks**" always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:  
2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.  
2Th 2:15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

4. The monadic proper noun **Theos** is the common word for God. It is often used of all three members of the Trinity. Here it clearly refers to God the Father.

End Lesson Taught 4-18-10